

THE SHEKEL

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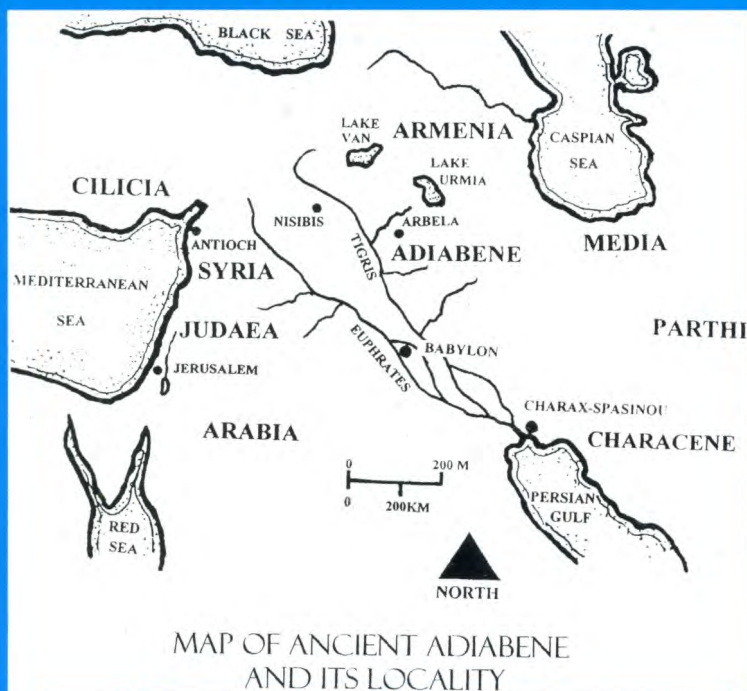


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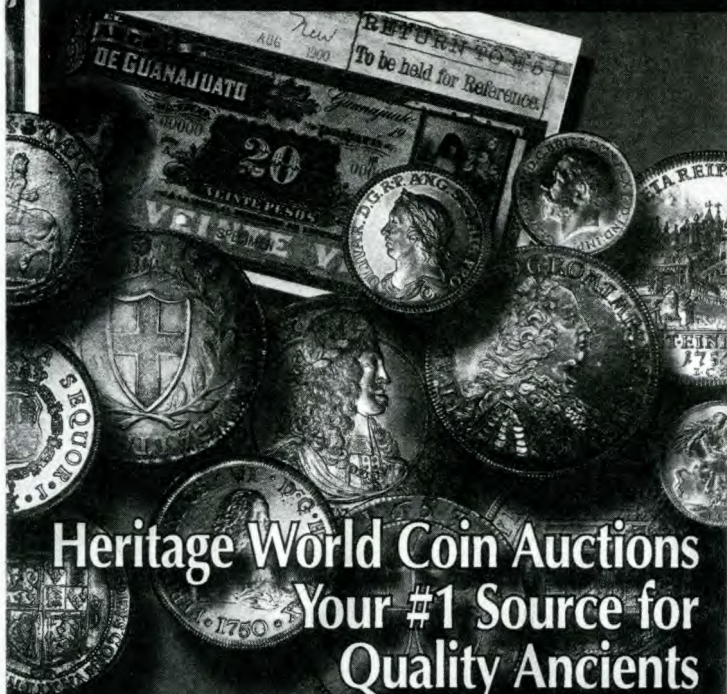
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EDWARD SCHUMAN, EDITOR

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The American Israel Numismatic Association (A.I.N.A.) is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. A.I.N.A. is a democratically organized, membership oriented group, chartered as a not for profit association under the laws of The State of New York. A.I.N.A.'s primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby. The Association supports a web page <http://amerisrael.com> in which full information about the organization and a sampling of past articles from the SHEKEL are shown. The Association attends national and regional conventions, sponsors study tours to Israel, publication of books and catalogs and other activities which will be of benefit to the members. A.I.N.A. supports Young Numismatists programs which encourage and introduce youth to our hobby. Audio-visual and slide programs are available from the A.I.N.A. archives on many Judaica subjects and are available at no cost except for transportation charges. Local Israel Numismatic Society chapters exist in several areas. Please write for further information.

The Association publishes the SHEKEL six times a year. It has been referred to as a Jewish Reader's Digest. The SHEKEL is a journal and news magazine prepared for the enlightenment and education of the membership. You are invited to submit an article for publication.

Annual Membership fees:

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President's Message

By Mel Wacks

What originally attracted me to Israel's coins was their exceptional designs. In particular, the Independence commemorative coins - beginning with the first 1958 "Menorah" issue, through the 1974 "Revival of the Hebrew Language" commemorative. All of these coins had wonderful modernistic designs created by outstanding Israeli artists, such as Miriam Karoli, Rothschild & Lippman, Zvi Narkiss, Jacob Zim, and others. What truly made these coins distinctive was the deep concavity of the fields - virtually unique in the world of numismatics.

Israel's Independence commemorative coin series has continued, but these coins have had flat planchets, and a few have had uninspired designs. A notable later issue is the 1986 "Art in Israel" and the upcoming 2005 Albert Einstein coins are quite original and interesting. I urge our friends at the Bank of Israel and the Israel Government Coins & Medals Corporation to keep their artistic standards very high, and to seriously consider returning to the deeply concave planchets that attracted so many of us to Israel's coins in the first place.

I want to thank all of those who helped make our participation a great success at the American Numismatic Association's San Francisco convention. First, Dr. Ira Rezak, who presented a fascinating slide talk, "Ambivalent Judaica: Apparently Jewish Iconography in General Numismatic" ... the appearance of Jewish symbols (i.e. Star of David) and inscriptions (i.e. Kabbalah) on medals, tokens and amulets that were not made by or for Jews." We hope to print this lecture in a future issue of The Shekel. Next, the over two dozen members of AINA and subscribers of the Israel Government Coins & Medals Corporation, who attended the meeting; this was our best attendance in years! We appreciated hearing news about future Israel coin issues, particularly the highly anticipated Einstein coins, from Raphael Jehudai, Managing Director of the IGCAMC, and it was nice to chat with Yossef Attali, Deputy Managing Director of the IGCAMC, who has been helping to promote Israel coins, medals, etc. for 25 years! Last, but definitely not least, there was the hard work put in by my wife Esther, who manned our booth for five full days, signing up 8 new AINA members, and David Gursky who filled in for many hours and managed to sign up 2 more new members.

Happy Collecting,



The Editor's Page

By Edward Schuman

Non-profit organizations such as A.I.N.A. are granted additional time to prepare their annual tax reports. The 2004 statement, just received from our accountant, is quite encouraging. Despite an unusually high loss of membership through attrition, the revenue from our dealer ads and interest on our savings enabled our organization to operate in the black. We ask our members to please support the dealers who advertise in the SHEKEL as they certainly support us.

Art. M. Kagin, A.I.N.A. life member #170 has passed away. He was well known as a professional numismatic dealer specializing in U.S. paper money and pioneer gold. He sponsored A.I.N.A. memberships for many budding collectors and was active in Jewish affairs. He assisted A.I.N.A. when it became necessary in the early days. My association with him goes back more than 60 years when he operated the Hollinbeck Coin Company and I purchased items at his sales. He will be missed by many including us at A.I.N.A.

Now to this issue. *The Story of Adiabene, the Ancient Jewish Kingdom* by Marvin Tameanko is a monumental article. We are indeed fortunate that a renown numismatic historical researcher has taken the time and put in the effort to write for the SHEKEL. In his article *Birth-pangs of the Israeli Currency*, Shmul Aviezer records the happenings which occurred behind the scenes at this stage in Israel's currency beginning. How fortunate we are that he remembers and records so much of what took place at the time when he was employed in the currency department. These authors are responsible for much of the SHEKEL's numismatic content.

There is a personal connection to the *A Most Unusual Jewish Medal* article. This medal was listed in a recent Ebay auction. I emailed photographs to a friend in Israel who provided the translations. I became intrigued with the medal and submitted an early bid. Day by day I was compelled to increase my limit to stay in the race. When my auction bid reached \$300 I figured it was time to rest. On the final day, as time for completion of the auction approached, the bidding went out of sight. The purchaser paid almost double of what I considered my limit bid. And it is not known where the medal was minted, who minted the medal or the reason it was made. We can only surmise unless a knowledgeable person can provide the information.

Till the next issue



Zeros on Israeli Banknotes

By: Shmuel Aviezer



The first time a two-zeros appearance on an Israeli banknote was on the Israeli Lira (I.L.) 100 put into circulation on February 27, 1969. The need

For a higher denomination than the one then in circulation, i.e. the I.L. 50, became increasingly necessary due to mounting economic developments. Preparing this banknote took several years of economic, practical and technical discussions. The income tax authority, for example, voiced reservations about the desirability of issuing such highly-faced banknote, which could be exploited by tax evaders to conceal traces of capital flow.

Added to the fourth series of banknotes, which were gradually put in circulation, a I.L. 500 banknote was issued in May 26, 1977 depicting the portrait of David Ben Gurion. As the yearly inflation rates indicated a rising trend, the Bank of Israel began the work on a three-zero denomination. But, within the framework of the secret plan to reform the Israeli currency by implementing the Sheqel-law, which involved deleting one zero from all the denominations, the eventual banknote produced carried only two zeros, the I.S. 100 Jabotinsky, introduced into circulation on December 11, 1980.

The years 1980 to 1984 were of soaring yearly inflations in Israel: from 131% end of 1980 to 373% end of 1984. Naturally, it became necessary to issue banknotes of higher denominations in order to contend with this situation. Therefore, apart from the I.S. 500, depicting Baron Edmond de Rothschild, which was issued in December 1, 1982, a first appearance of a three zero banknote, the I.S. 1,000 Rambam (Maimonides) followed on November 17, 1983. Another three-zero banknote, showing the effigy of Levi Eshkol, the I.S. 5,000, was issued on August 9, 1984. The pressure of the unrelenting inflation dictated the issue of the unprecedented 4-zero banknote, the I.S. 10,000 portraying Golda Meir, put in circulation on November 27, 1984.

Facing this accelerating pace of inflation, a vivid underlying contemplation of the circumstances was simmering in the Bank of Israel and the Treasury. All agreed an urgent remedy must be applied to avoid economic chaos. While the Government was weaving an anti-inflation program, the Bank of Israel took the necessary measures, under the official Government seal, to conform the currency to the ensuing conversion.



And so, a three-zero deletion on the banknotes were put to action on September 4, 1985. The I.S. 10,000, shrank to NIS 10 overnight. The other banknotes, bereft of their zeros, became NIS 5 and NIS 1 (Simultaneously, as a coin of the same value; the I.S. 500 turned into a NIS 1/2 coin).

It is worthwhile here to relate the story behind the issue of the new banknote in the series: The NIS 50.

Basic preparations were underway to produce an I.S. 50,000 banknote. There was an uneasy hesitation to have to issue such a denomination. Banknotes with many zeros, which were produced in say, Italy and Japan, were not highly valued. The people of the Currency Issue in the Bank of Israel were adamant not to reach a stage when such a banknote becomes a reality. The relief came when the decision to delete three zeros from the denominations coincided with the finishing touches of the proposed banknote. They were yet praying that the stocks of the I.S. 10,000 banknote could fill the gap until the currency reform is realized, and at the nick of time the brand new NIS 50, adorned with the likeness of the Noble-prized author Shai Agnon, was introduced into circulation September 4, 1985, together with the other banknotes of the New Sheqel series.

Now, after the hyperinflation was curbed, a NIS 100 was thought appropriate to cater for the day-to-day transactions. This note, illustrates the portrait of the second President of Israel, Yitzhak Ben Zvi, was introduced into circulation on, August 19, 1986. Although the inflation rates in the following years were continually decreasing from about a yearly 20% to a one-digit index, a higher denomination, though potentially practical in lesser tradings than by the lower ones, was yet found fitting to create a sound combination of denominations in a series.

Consequently a NIS 200 showing the portrait of the third President of Israel, Zalman Shazar, was issued on February 16, 1992. With the advent of the second New Sheqalim series, put into circulation during the year 2000, the same combination of denominations prevailed and is likely to reign for sometime to come.

A Most Unusual Jewish Medal

In the hopes that a reader may be able to provide some additional information, it is illustrated in the SHEKEL as well as the INCA, Israel Numismatic Collectors Association.

The side with the large Star of David contain the three Hebrew letters SHIN-DALET-YOD, meaning SHADAI, one of God's names.

The text side: Hebrew original) ANI LE-DODI

VE-ALAI TSHUKATO 5680 SHNAT HA-GEULA

KJ Bible translation) I am my beloved's, and his desire is toward me.

5680 Year of redemption.

(The text is from Song of Songs 7:10, the year is 1920).

One of God's greatest gifts to humanity is the special bond of love between a husband and wife. From the beginning, God intended for a man to leave his parents "and be united to his wife, and they will become one flesh" (Genesis 2:24).

Some of Solomon's wisest advice concerned the pleasures of marriage: "May your fountain be blessed, and may you rejoice in the wife of your youth. A loving doe, a graceful deer — may her breasts satisfy you always, may you ever be captivated by her love" (Proverbs 5:18-19). Primarily the Song of Songs is a song of praise celebrating God's creation and what is without a doubt the crowning glory of that creation; the gift of love between a man and a woman. The very presence of the poem in the Bible is a testimony to the fact that God does not divide the world into sacred and secular, and demonstrates the importance that God places on love and commitment. It is also significant that God has chosen to deal with this most important topic, so central to human life and experience, through a poem, rather than through a long list of rules, regulations, and advice. The love between a man and a woman, the commitment of marriage, is a wonderful, incredible thing, and one that does not reduce easily to words on a page. It is only fitting that the God speaks to the crowning glory of His creation — human love — through the crowning glory of all the poetry in the Old Testament writings; the Song of Songs.

This could, for instance, be a wedding medal made for a couple that wed in 1920. But its origin is anyone's guess.

Hebrew translation was provided by Pinchas Bar-Zeev



The Jews of Harbin

Historically, the first contact between Chinese and Jews was made as early as in the Western Han Dynasty (206 BC–AD 25), when Jewish traders, attracted by ancient China's thriving merchant economy, arrived from Persia via the Silk Road. Various historical relics indicate the existence of Jewish communities in several trade cities like Dunhuang, Luoyang and Quanzhou, where Jewish tombs and artifacts have been discovered in recent years.

The modern development of Harbin began at the close of the 19th century, with the beginning of the Russian penetration of Manchuria. When Russia was granted the concession to build the Chinese Eastern Railway under the Russo-Manchurian treaty of 1898, Harbin became its administrative center with a 30-mile wide zone along the railway. In the same year, a number of Russian Jewish families went to Harbin with the official consent of the czarist government. Eager to populate the burgeoning city, the czarist government encouraged Russian Jews to move to Harbin, which, consequently, granted them better status than that of the Jews in Russia.

After World War I, more people fleeing Russia's civil wars and anti-Semitism in Germany found refuge in Harbin. By 1903 a self-administered Jewish community existed in Harbin, numbering 500 Jews. After the Russo-Japanese War of 1905, many demobilized Jewish soldiers settled in Harbin, followed by refugees from the 1905–07 pogroms. By 1908 there were 8,000 Jews in the city, and a central synagogue was built in 1909.



Several institutions came into being within the community, including clubs, a home for the aged, and a hospital providing care for all other nationalities as well. A *heder* was established in Harbin in 1907 and a Jewish secondary school (*Yevreyskaya Gimnaziya*) in 1909, which had 100 pupils in 1910. The influx of Jewish refugees during World War I, the Russian Revolution (1917), and

the Russian civil war sharply increased the Jewish community.

By the 1920s there were over 20,000 Jewish settlers living in the city. They established banks, libraries, schools, hospitals, synagogues,

stores, theatres, breweries, tobacco factories, charities, insurance companies and publishing houses, contributing greatly to the city's development.

Along with other minority groups (such as Karaites), the Jews were granted plots of land on the outskirts of the town. Not being allowed to work directly on the railway, they were active as shopkeepers and contractors. A Jewish National Bank was established in Harbin in 1923.

Between 1918 and 1930 about 20 Jewish newspapers and periodicals were also established. All were in Russian except the Yiddish *Der Vayter Mizrekh*, appearing three times a week with a circulation of 300 in 1921–22. The Russian-language weekly *Yevreyskaya Zhizn* ("Jewish Life," which until 1926 was called *Sibir-Palestina*) appeared from 1920 to 1940 with a circulation throughout Manchuria and North China. The Zionist movement, led by Abraham Kaufman, and several youth clubs played a major part in the life of the community. Until 1921 Harbin Zionists were affiliated to the Russian and Siberian Zionist Organization and participated in their conferences. When Zionism was outlawed in the Soviet Union, Harbin became an island of Russian-language Zionism.

In the years from 1924 to 1931 the Soviet regime, largely preoccupied with internal problems, exercised only limited influence on Manchurian territory. During this time the Jews of Harbin enjoyed the same rights as all other foreigners, and were left alone to prosper. However, in 1928, when the Chinese Eastern Railway was handed over to the Chinese, an economic crisis broke out and many Jews left Harbin, some to the Soviet Union, others to Shanghai, Tien-Tsin, etc. This situation changed drastically for the worse with the Japanese occupation of Manchuria (1931–45) and the establishment of a puppet regime, under which Jews were subjected to terror and extortion. The treatment became even more oppressive in World War II when the Japanese, as Axis partners, adopted an anti-Semitic policy. During Japanese rule, Jewish national life was kept alive by Zionist youth movements, particularly Betar and Maccabi, which organized Jewish cultural activities. Betar, which was the strongest Zionist youth organization, published a Russian-language magazine *Ha-Degel* ("The Flag"). Until 1950 four synagogues existed in Harbin. Many Jews left Manchuria before the outbreak of World War II, for the U.S., Australia, Brazil, and other countries. During 1945–47, Harbin was under Soviet occupation, and Jewish community leaders were then arrested and sent to the Soviet interior. About 3,500 of the former "Chinese" Jews, most of them from Harbin, live in Israel, where they play an active role in all walks of life.

Harbin still preserves the largest cemetery of Jews in the Far East Region -- Harbin Huangshan Jewish Cemetery. Located in the east suburb of the city, the cemetery holds 677 graves, mainly of Jews who once lived in Harbin.

Each year, many descendants of "Harbin Jews" from all over the world came back to Harbin. The number has increased steadily in recent years. The last Jew in Harbin died in 1985, but local authorities have gone to great lengths to preserve the city's Jewish heritage, which includes the sites where two synagogues once stood and a Jewish cemetery with several hundred Hebrew gravestones. The cemetery even has a Web site, in English and Chinese, which includes a searchable database of those buried there. It can be found at: <http://www.hrbjewcemetery.com/>.

The 1920 scrip of the Harbin Jewish Community Bakery is the only money issued by the Jewish community in Japanese currency. This 5 sen note bears an ink stamp in Yiddish with the community title on the reverse.

The one ruble banknote was issued by the Russo-Asiatic Bank in Harbin, China is 1917.



JEWISH CURACAO

Who were these Jews on whom the Dutch were pinning their last hopes for the retention and development of their island possession in the faraway Caribbean? Both the leader and his group, all came from Amsterdam - at that time a blossoming center of Jewish life and culture in the newly independent Netherlands. Their roots, however, were unmistakably in Spain and Portugal. There, their ancestors had lived for over ten centuries among and alongside the heathen, then Moslem, and finally Christian civilizations. There they had come to enjoy peace and security, reaching the heights of learning, of the professions, and of their contemporary society.

Then came the Inquisition. By the end of the 15th century, this once vibrant and flourishing Jewish community of Spain had either gone underground, as MARRANOS, or into exile. As MARRANOS, "New Christians" or CONVERSOS" - as they were variously known - they crossed the border into still tolerant Portugal and lived there for a hundred years. They even changed the spelling of their names, added on new ones, and adopted Portuguese as their language. Until, once again, they had to flee as the Inquisitors set up their tribunals in Portugal as well. As is so tragically common place in history when persecution sets in, the havens of refuge become rare.

Protestant Holland, just then emerging victorious from its war for religious freedom against Spain, was one of those few. Settling there at the turn of the 16th century under the protectorate of the burgomasters of Amsterdam and the freedom-loving House of Orange Nassau, these Spanish and Portuguese Jews helped make Amsterdam the commercial and shipping center of Europe. As for Jewish culture and religion, Amsterdam was to become known as the "NEW JERUSALEM". The majestic Portuguese Synagogue still testifies proudly to the greatness that once was theirs.

In the spring of 1659, a large group of "more than 70 Souls", comprised mostly of former Jewish colonists from what was once Dutch Brazil, set sail from Amsterdam under the leadership of Ishac da Costa. It was in da Costa's contract that the Jews were first and formally granted religious liberty in the colonies by the Dutch authorities. Important for the future of the Curacao Jewish community, is the fact that da Costa brought with him a SEFER TORAH (Scroll of the Law) with some ornaments, "entrusted to him by the MAHAMAD of the Amsterdam Portuguese Jewish Community for delivery to Curacao". This is the first recorded presence of a TORAH Scroll on the Island.

If the roots of these settlers were Spanish and Portuguese, so were their names. One historian lists them as being: Aboab, Aboab Cardozo, Chaves, Henriquez Continho, Jesurun, De León, Marchena, De Meza, Oliveria, La Parra, Pereira and Touro. They were not the only ones. Several independent Jewish businessmen from Amsterdam followed and - some claim - even preceded them. In fact, the very first Jew to set foot and establish himself on Curacao was one Samuel Coheno, an interpreter, pilot, and Indian guide to Johan van Walbeeck, the Dutch naval commander who took Curacao from the Spanish in 1634. Samuel Coheno was appointed Chief Steward of the native Indian population and certainly stayed on Curacao until 1641.

For centuries Curacao had a highly diverse, if not completely disorganized, monetary system. From the earliest days of Dutch rule a wide variety of international coins circulated in Willemstad as legal tender; there was no official local currency. Curacao's early monetary situation was by no means a system of its own but a hotchpotch of foreign coins washed up, as it were, more or less random on its shores. This was perhaps the inevitable result of such a free trade economy.



To resolve this monetary problem, the Governor decided in 1799 to cut 8,000 Spanish silver pesos (pillar dollars), each worth 8 'reales', into four pieces, and to give each quarter part the value of 3 'reales'. On account of the alleged production method, these coins received the name of "guillotine", after the executioner's equipment used in the French revolution. Through time the name "guillotine" changed to 'guiotin' and finally to 'yotin'. The meaning and value have always stayed the same, and so the term 'yotin' is still used to indicate an amount of 50 cents.

Throughout the eighteenth and nineteenth centuries, Curacao's relatively simple banking needs, like so much of the island's economy, were the province of the merchant elite. When planters, entrepreneurs and, especially, merchants and shipping magnates, did not have the capital they needed to finance their sometimes risky undertakings they turned to well established local commercial houses for loans, offering real estate, slaves or ships as collateral. Occasionally credit was granted solely on the basis of a person's reputation of ability and integrity, particularly within the tight knit Jewish community. But during the frequent cash shortages of the

nineteenth century merchants were often forced to search out moneylenders who charged high interest rates; this had a devastating impact on the island's already shaky trade sector, driving up prices and further damaging Curacao's competitiveness. .

To cope with the shortage of small change, around 1880 the Jewish families of Leyba, Jesurun and Naär minted their own coins, the Curacao "Stuiver". On the obverse side of the coins were the words "1 stuiver" and on the reverse side were the abbreviated family names L&C, J&Co. and N.J.N. respectively. These relatively rare coins are eagerly collected by Judaica collectors. Several varieties exist.



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ADIABENE, THE ANCIENT JEWISH KINGDOM, AND ITS COINS

By Marvin Tameanko

Once upon a time there was ancient Jewish kingdom called Adiabene. Yes - this does sound like the beginning of a fairy tale but Adiabene really did exist and it played a small but significant part in the history of the Persian (Parthian) empire during the first to third centuries AD. The Jewish/Roman historian, Joseph ben Matthias, called Flavius Josephus, told the story of Jewish Adiabene in his writing, the 'Antiquities of the Jews', Book 20, Chapters 2-4, and most of his facts have proven to be true.

To most historians the kingdom of Adiabene was only a tiny footnote in Jewish history but not so for numismatists. The coins struck by the kings mentioned in Josephus' account of Adiabene are very well known to ancient coin collectors. They have studied the portraits of these Parthian or Roman monarchs and have even gazed upon the face of one of the Adiabene kings. So the history of Adiabene is corroborated by artifacts and sources other than Josephus and, best of all, it is a wonderful story comparable to any legend in the Jewish tradition.

In popular folklore the famous Adiabene Jewish Queen, named Saddan but better known by her Greek name, Queen Helena, was often compared to the biblical Queen Esther, whose story of saving the Persian Jews was written into the Bible in 130 BC, only 188 years before Helena died. Unfortunately, there is little archaeological evidence of this Jewish kingdom in its home territory but important Adiabene antiquities exist in Jerusalem. The remnants of the tomb of Queen Helena, misnamed the 'Tomb of the Kings', is located just north of the Damascus Gate, and can be visited today. This monument was placed in a large courtyard, recessed below the street level and, as described by Josephus, was topped with three pyramids. As was usual for royal tombs in Jerusalem, the entrance to the crypt was closed off with a large millstone. Besides this, the site of a grand palace built for the Adiabene Kings has been located in the old City of David in Jerusalem, near the Ophel and south of the Temple Mount.

The territory of Adiabene was located east of the upper Tigris River, between two of its tributaries, the Great Zab and Little Zab rivers, and south of Lake Urmia in Armenia. Today, the borders of modern-day Iraq, Iran and Turkey come together in this small area. Adiabene's capital city, named Arbela, was located in the center of this region, only about 800 miles from Jerusalem. Like the Parthians themselves, the original people of Adiabene were descendants of the tribes of nomadic horsemen, called the Scythians, who once lived north of the Black Sea in the steppes of Russian.

Because of this Scythian ancestry and heritage, the Adiabenes were skilled horse-breeders and equestrians, and their cavalry was famous as a military force in the ancient world.

This is the story of how Adiabene became Jewish, as recorded by Josephus. Around AD 36 Monobazus I, the king of a small Parthian, western province in Mesopotamia, named Abiadene, died and his queen, Helena (Saddan), became the regent to her young son, the new king Monobazus II. Josephus hinted that the nobility of the kingdom preferred the new king's younger brother, Izates as the sovereign, and to prevent a civil war over the succession, a very common occurrence among the petty kings of Parthia, the queen convinced Monobazus II to share his crown with Izates. To secure this arrangement and to guarantee peace in the kingdom, the brothers of these two kings, the sons of several royal concubines, and therefore potential claimants to the throne, were shipped off to Parthia or Rome as hostages, and Izates was temporarily sent to the city-state of Charax-Spasinou in Characene, to learn the delicate craftsmanship of monarchy.

Characene, like Adiabene, was a vassal kingdom of Parthia located at the mouth of the Tigris river on the shore of the Persian Gulf. Josephus said that the king of Characene, named Abennerig (Adinerglos in Greek), gave a large estate and one of his daughters as a bride to Izates. ('Antiquities of the Jews', Book 20, Chapter 2. 1). Abennerig probably ruled over a prosperous country because he struck many coins in the silver denominations used for large transactions in the ancient world. These coins were designed in the typical Parthian style with a bust of the king wearing a distinctive hairdo on the obverse, and a mythical character and scene on the reverse.



A billon (debased silver) tetradrachm of Abennerig, king of Characene, AD 9-45, and father-in-law of Izates. The obverse shows the king as a Parthian monarch and the reverse depicts a seated Hercules holding his club. The king's name is given in Greek on the reverse as ADINERGLOS. Greek Imperial Coins and Their Values, by David R. Sear, hereafter cited as GIC, no. 5922.

Fortunately, Adiabene straddled a trade route that stretched from India and Arabia to Syria and Judaea on the Mediterranean coast.

Luxurious merchandise, such as silks, gold, jewels, incense and spices, traveled by caravans along this highway. Included with these trade goods was a plant called 'amomum' which grew in and around Adiabene and was considered by the Roman author, Pliny the Elder, to be one of the most expensive agricultural products in the world. ('Natural History' by Pliny, Book XXXVII, 204.) Amomum was used as a cooking agent but also as a powerful stimulant, a perfume, and a cure-all medicine. Adiabene grew wealthy through this trade and commerce, and merchants from Judaea and from the large Persian, Jewish community in Babylon, came to Arbela's marketplaces. Once established in Adiabene these influential merchants became courtiers in the palace and introduced the royal family to Judaism. As a result, Queen Helena embraced Judaism and later a famous scholar from Galilee, named Eleazar, converted prince Izates to the faith, and circumcised him.

At that same time many of Adiabene's nobility, including Izates' co-ruler, Monozabus II, and some of the common people, followed their Queen and adopted the Jewish religion. Josephus suggested that their decision to convert was strongly influenced by Adiabene's local legends about Noah's Ark that was reputed to have settled after the flood on Mount Ararat, just north of their territory. After her conversion, Queen, Helena journeyed to Jerusalem where she made donations to the Temple including a golden menorah that was placed over the doorway of the Inner Sanctum.

At that time a great famine was raging in Judaea and so Helena sent some of her officials to Alexandria to buy grain and others to Cyprus to purchase dried figs. Roman history recorded that a long famine had indeed occurred in Judaea during the 5th to 7th years of the reign of the Roman emperor Claudius, that is in AD 46-48, and this fact confirms Josephus' account and chronology of the event. Queen Helena dispensed the food to the starving people of Jerusalem with her own hands and, with this act of charity and compassion, gained their love and respect. Also at this time, in about AD 48, probably as a public works project to create jobs, Queen Helena built the great palace and her tomb in Jerusalem. Later, her son the king, sent bags of money from Adiabene to Jerusalem to buy more food for the hungry population. Josephus said that this son was Izates but in the Rabbinical tradition, it was his brother, King Monobazus II.

As a client kingdom of the great Parthian empire, Adiabene undoubtedly used the silver coins, the drachms and tetradrachms struck by the Parthian kings, as their circulating coinage, and these were the coins that were sent to Jerusalem. These coins were an international currency and would be acceptable in all the countries of the eastern world. Some may

even have been struck at a mint in Arbela because, at that time, Adiabene had its own mint and struck bronze, low denomination coins for use in their local markets. These bronze coins are very rare but one struck by Monobazus I, husband of Queen Helena, dated to AD 20-21, is typical of the entire series. On this coin the king is shown wearing a headdress which closely resembles the crown worn by the Armenian kings, and this may indicate that Adiabene was closely related to, and politically influenced by, their northern neighbors who were also a dependency of the Parthian kings. The reverse of the coin exhibits a stalk of grain inside a wreath but as Adiabene was actually a hilly country, not noted for its production of grain, the image may be a stylized representation of the indigenous amomum plant, one of the sources of Adiabene's wealth.



An 18-millimeter, bronze coin of the husband of Helena, Monobazus I, who died in AD 36, showing his portrait on the obverse and a stalk of grain inside a wreath on the reverse. The date is given in Greek letters as EBLT, for AD 20-21. Guide to Biblical Coins, 4th Edition, by David Hendin, no. 937.

Historians claim that as early as AD 38, Izates had replaced his brother Monobazus II on the throne, amicably and without civil strife. However, Monobazus may have continued as the co-ruler by some power-sharing arrangement with his brother because he is mentioned often in accounts and, after Izates died, he became the sole king of Adiabene. It appears that at this time Parthia was engaged in a terrible civil war in which several petty kings competed for the throne of the empire. In the account by Josephus, the Parthian king, Artabanus II, AD 10-40, a native of Media, escaped from a rebellion in his kingdom and asked Izates, his subordinate monarch, for help. Artabanus and his noblemen were given sanctuary in Adiabene while Izates arranged, through diplomacy and probably also by the threat of his military power, for Artabanus to be restored to his throne.

As a reward for this good work, Artabanus enlarged Adiabene by adding to it a part of Armenia and by transferring the nearby, independent city-state of Nisibis, called by the Greeks Antioch Mygdonia, to Izates. Artabanus II eventually became 'king of kings' or the supreme monarch, of Parthia and struck coins commemorating his victory over his rivals by showing himself in a remarkable facing portrait, wearing the royal

headdress. On the reverse of the coin, the king is depicted on horseback, perhaps as a compliment to his cavalry forces, and receiving a palm branch, the symbol of victory, from the Greek goddess Tyche (Fortune). This coin was struck in May of that year, the month being given on the coin by the Greek letters for the abbreviation of 'Daisos', May.



A tetradrachm of Artabanus II, AD 10-40, showing the facing portrait of the king on the obverse and the king on horseback receiving a palm branch from Tyche (Fortune) on the reverse. The month the coin was struck, May, is given below the horse as DAI in Greek, the abbreviation for 'Daisios'. GIC 5773,

When Artabanus died in AD 40 he was succeeded by a son named Vardanes I, AD 40-45, a prince who had been in revolt against his father and who, in turn, was violently opposed by his own brother, Gotarzes II. This new king was a belligerent ruler who bitterly resented the growing Roman political influence in western Parthia so he approached Izates to join him in a war on Rome. However, Izates, who held pro-Roman sentiments and had actually sent his five sons to study in Rome, refused. Also, Izates recognized the power of the Roman legions from his contacts with them in Jerusalem and he wanted to avoid any military conflict that would lead his people into a disaster. Angry at Izates' refusal, Vardanes declared war on Adiabene but before he could begin his campaign his own nobility assassinated him. Vardanes had struck coins to promote his war effort by showing himself enthroned and being handed a palm branch, emblem of Victory, by Tyche. There is a prominent wart shown on the king's forehead in this portrait because it was an inherited, facial feature that proved his royal lineage and the legitimacy of his claim to the throne. Modern historians speculate that the wart was actually some kind of a tumor. This coin, as shown in the inscription, was struck in the month of April, 'Artemeios' in Greek.



A tetradrachm of Vardanes I, AD 40-45, showing the king's portrait, with a prominent wart on his forehead, on the obverse. This wart may have been a tumor and was a common facial feature of his family. The reverse shows the king enthroned and receiving a palm branch from Fortune. The month date of April is given by the inscription at the bottom, ARTEMEISOS, in Greek. GIC 5787.

Josephus reported that after Vardanes I died his brother, named Gotarzes II, who had contested his brother's reign and probably instigated his murder, took up the crown and ruled until AD 51, when he died of natural causes. Gotarzes had been an unpopular king constantly fighting off usurpers, and so he had no time for a conflict with Adiabene. He spent most of his time attempting to stabilize his empire and to improve the economy. He commemorated his accomplishments by striking coins showing himself enthroned and receiving a royal diadem from Tyche who also holds a cornucopia, to symbolize the hope for wealth and plenty in the future. These coins most certainly circulated in, and were used for transactions, inside Adiabene.



Tetradrachm of Gotarzes II, AD 40-51, showing a typical Parthian portrait of the king on the obverse and the enthroned king receiving a diadem from Tyche on the reverse. She holds a cornucopia symbolizing wealth and plenty. GIC 5791.

Gotarzes II was succeeded in AD 51 by Vonones II, the powerful king of the Parthian vassal kingdom of Media. Vonones ruled for only one year and was fully occupied with the affairs of his own territory so he had no time to enter into a war with Adiabene. However, Izates' suppression of his own aristocracy, some of whom had opposed his policies and his conversion to Judaism, caused resentment among his nobles and the neighboring Parthian kings. These rebellious factions plotted to overthrow Izates and they bribed his southern neighbor, Abia, the king of Arabia, to attack Adiabene. It had been arranged that some of Izates' generals and their regiments would desert from the army as soon as Abia's army crossed into Adiabene territory. When this happened, Izates rapidly retreated from the front lines, dealt harshly with the traitors in his ranks, rebuilt his army, and returned to attack Abia. The army of Adiabene defeated the Arabian forces and Abia, surrounded in the fortress of Arsamus, committed suicide.

Despite this victory, the Parthian neighboring kings continued to challenge Izates. As Josephus says, they hated him for favoring the Romans and for turning away from his forefathers' religion and customs, ('Antiquities of the Jews', Book 20, Chapter 4.2.81). So the malcontents pressured the new king of kings, named Vologases I, AD 51-78, a brother or cousin of Gotarzes II, to make war on Adiabene. Vologases complied with their request because he was a fanatical nationalist dedicated to wiping out all Hellenistic and Roman influences in his empire, and he saw Adiabene and Armenia, his western vassal kingdoms, as being potential allies of Rome. In his campaigns, Vologases first crushed Armenia and then turned on Adiabene. When the Parthian army approached the Jewish kingdom, Izates fortified his cities, gathered in food, and in a 'scorched earth' policy destroyed anything that would aid his enemies. Volageses invaded Adiabene with a large army and Izates could only muster 6,000 horsemen to oppose him. Then a miracle of Biblical proportions occurred. Hoards of the nomadic Scythians tribes attacked the Parthian empire from the northeast and Vologases was forced to withdraw from Adiabene to defend his own territory.



Tetradrachm of Vologases I, AD 51-78, showing the bust of the king on the obverse and the seated king with Tyche handing him a palm branch on the reverse. GIC 5800

As related by Josephus, Izates ruled until AD 58 and, when he died, he was buried in the Adiabene tomb in Jerusalem. However, Rabbinic authorities claim that it was Monobazus II who was later entombed there. Queen Helena died a few months after Izates and her body was placed, with great honor, into the Jerusalem tomb. Three sarcophagi, all looted in earlier days, were discovered inside the crypt by French archaeologists in 1863. One of them was inscribed with the Hebrew words SADDAN MALKETA Queen Saddan. When Izates died his older brother, Monobazus II, who had earlier stepped aside for Izates, became king. The Adiabene province carried on as a nominal Jewish kingdom within the Parthian empire.

Adiabene must have also retained its military power because, according to Josephus, in AD 61 Monobazus II sent his troops to Armenia

to prevent an invasion of his territory. This story may be an attempt by Josephus to enhance the reputation of Monobazus because most historians credit the Parthian king Vologeses I, AD 51-78, with invading Armenia at that time and clashing with the Romans who had installed a puppet king. Moreover, Roman history notes that in a peace treaty made in AD 63, Vologeses agreed to make his brother Tiridates the king of Armenia but ruling under Roman tutelage. It was documented that the Roman emperor Nero himself crowned Tiridates in Rome. However, it is possible that Adiabene was allied either with the Romans or the Parthians in this war in Armenia and participated in some of the campaigns. Confirmation of this is provided by historians who remarked that Monobazus II was a participant in the peace treaty between Rome and Parthia in AD 63.

Politics in the Near East in those days, and even today, were very complicated and loyalties and allegiances were constantly shifting.

It appears that after AD 63 Adiabene and Armenia retained their close political and cultural connections to Parthia but functioned as independent states directing their own economic, religious and military affairs. This may be confirmed by the fact that during the First Revolt of the Jews against Rome in AD 66-70, Adiabene sent substantial economic and military aid, probably a contingent of cavalry, to the rebels in Judaea, an action that incurred the enmity of Rome. Josephus, in his book 'The Wars of the Jews', Book 2, Chapter 19. 2, mentions that two princes of Adiabene, named Monobazus and Kenedeus, died heroically in a battle defending Jerusalem during the revolt. Also Josephus records in Book 6, Chapter 6. 3-4, that the sons of Izates and their cousins were living in Jerusalem at that time and fought against the Roman legions attacking the city. Josephus notes that when they were captured their lives were mercifully spared by Titus, the son of Vespasian, who commanded the Roman army. Despite its support for the rebellion in Judaea, Adiabene continued afterwards to flourish, free of Roman interference, and no doubt protected by the Parthian confederation of kingdoms. The last independent king of Adiabene was named Meharaspes and he governed until about AD 116. In that year the Roman emperor, Trajan, conquered Mesopotamia and incorporated Adiabene into the new Roman province of Assyria. Commentators on Jewish history say that one of the reasons the Jews of Judaea, Cyprus, North Africa, Egypt, and Mesopotamia revolted against Rome for a second time, in a prelude to the Bar Kokhba War against the Romans in AD 132, was that Trajan had invaded Adiabene and Parthia and threatened the lives of the Jewish residents of these countries.

When he assumed the throne, the emperor Hadrian, AD 117-138, withdrew from the East, giving up all of Trajan's conquests in

Mesopotamia and Persia. Then Adiabene and Armenia returned to Parthian suzerainty, and Persian governors, called satraps, were placed in their capital cities as rulers. Despite this it appears that many of the people of Adiabene continued to practice the Jewish religion. In AD 194 the Roman emperor Septimius Severus re-conquered Mesopotamia and brought that part of Parthia, including Adiabene, under Roman control once again. According to some historians, Septimius Severus was offered the honorary surnames of Parthicus and Adiabenicus for his victories in these lands but he refused them so as not to offend the conquered people.

However, these titles did appear on the emperor's coinage struck in AD 194-95, this date being given in the coin's legend as the Consular number, COS II PP. The coin shows the reverse image of a military trophy with captives below, and commemorated the Roman victories in Parthia, Arabia and Adiabene with the inscription, PART. ARAB. PART. ADIAB, meaning 'Parthicus Arabicus, Parthicus Adiabenicus'. Scholars are uncertain why the word Parthicus is repeated other than perhaps to emphasize that both nations were a part of the Parthian empire. On the coins the bound captives below the trophy of arms are probably a Parthian and a Jew, both wear the traditional Parthian headdress, the 'Phrygian' cap, a soft hat or metal helmet with a peaked, rounded top that falls forward on the head. However, Septimius Severus, a native of Lepcis Magna in North Africa, had a strong Semitic heritage and was sympathetic to the Jews in the Roman empire, so Adiabene remained undisturbed as a Jewish enclave in the Roman East.



Gold aureus of Septimius Severus, AD 193-211, showing two captives seated below a trophy of armaments. The legend indicates that the prisoners represent defeated Parthians, Arabs and Adiabenes. Roman Imperial Coinage (RIC) 55.

The defeat of the Parthians, Arabs and Adiabenes was a significant accomplishment for Septimius Severus and a triumphal arch was erected in the forum of Rome to commemorate the event. On this arch a lengthy inscription appears in the top panel and it, similar to the one on the coins, mentions PARTHICO ARABICO ET PARTHICO ADIABENICO. This arch can still be seen in Rome today and Jewish tourists visiting the forum, in a pilgrimage to the arch of Titus which commemorated the destruction of Jerusalem, should also visit the nearby arch of Septimius Severus because of its Jewish, Adiabene connection.

In AD 216, the emperor Caracalla, the son of Septimius Severus, came to Armenia to put down a revolt instigated by the Parthians. After pacifying Armenia Caracalla invaded Parthia proper and, on his way, burnt down the towns and villages of Adiabene. It is recorded that he even destroyed the old royal tombs in Arbela, the capital city. However, soon after this, Roman domination of the eastern provinces was challenged and Adiabene was invaded and fell to the Neo-Persians, the Sasanians who in AD 225 had replaced the Parthians as the new great power in the East. The Sasanian king who captured Adiabene was Artashir I, AD 224-240, but the country was soon re-conquered by the Romans under Gordian III, AD 238-244. Finally, a severely weakened Rome withdrew from all of Mesopotamia when Philip I, AD 244-249, became emperor, and Adiabene was returned to the growing Sasanian empire.

Nevertheless, Adiabene appears to have retained its Jewish complexion until at least AD 291 when the new Christian religion, fully established in Armenia its northern neighbor, inundated the territory. A bishop of Adiabene was appointed in about AD 317 suggesting that Christianity had by then become the dominant religion in Arbela. At this time most of the Jews of Adiabene may have converted to Christianity or to Zoroastrianism, the principal Persian religion, but others fled southeastwards and joined the large and influential Jewish diaspora of Babylon. This ancient community dated back to the time of the Jewish prisoners taken there by the Babylonian king Nebuchadnezzar after the destruction of Jerusalem in 585 BC, and it was highly respected by the Sasanian rulers. The infusion of aristocratic and accomplished Adiabene Jews into the community increased its prosperity and political status and this perhaps prompted one of the Sasanian kings, Yazdgard I, AD 399-420, to take a Jewish bride as his queen. She may have been a member of the exiled Adiabene royal family and would have been given a high social standing in Babylon. And so, after 250 years, the Jews of Adiabene, once a vital and flourishing political and religious entity, disappeared from history. Most scholars treat Adiabene as one of those small anomalies in the grand sweep of Persian and Jewish history but coins were issued for its kings and that was an important, memorable event in the history of Jewish numismatics.

ENDNOTES

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The Birth-pangs of the Israeli Currency

By: Shmuel Aviezer

Recognizing the principle of sovereignty, as represented, among others, by issuing legal tender currency, it was obvious that a comprehensive plan for creating a new currency system must be prepared for application in the first days of the new independent State of Israel in order to demonstrate to the world the revival of the political independence of the Jews in a sovereign state of their own. Besides the importance of the symbolic expression, this calls for practical answers to the economic and monetary problems that will arise with the establishment of the State.

The fact is that the search for solutions had begun quite a while before the historic decision at the United Nations on November 29, 1947, which called for the establishment of two states in the Holyland, Jewish and Arab. That was after the publication of the conclusions of the U.N. Commission on Palestine at the end of August 1947, which recommended the partition of the land into Jewish and Arab states interconnected by economic and customs systems.

In a memorandum prepared by Mr. Oscar Guss, the consultant economist to the Jewish Agency in the United States, submitted to Mr. Eliezer Kaplan, the man in charge of the economic sphere in the Jewish Agency, Mr. Guss, outlined a special monetary system in a Holyland divided into two states bound by economic unity.

Supposing that a united monetary council is formed, in which there participate one representative of the Jewish State and one representative of the Arab State, together with a representative of the common economic unity, he envisaged the printing of a united currency, a coin or a banknote. On one side the design and inscriptions are chosen by the Jewish State and the other side shows the details as proposed by the Arab State. The name of the currency should be decided by the two states. This coin, or banknote, is to be issued in two series, one each for each state, carrying identifying symbols and come under the responsibility of the Central Bank in each state. For Jerusalem, having been recommended by the U.N. Commission to be international, a special system should be initiated between the central banks of the two states.

Within a short time of about three months, all the banknotes of the Mandate should be exchanged by the new banknotes. Bilateral parity between the two series are to be concluded and the reserve that backs up the currency should be predetermined. This of course covers the issue of coins in the two states as well.

Mr. Oscar Guss complained to Mr. Kaplan that the Directory of the Jewish Agency does not devote the required time to discuss the monetary issue. The fact is that the political developments were not quite clear. The establishment of the Arab State beside the Jewish State was not definite due to the negative attitude of the Arab countries to the decision on partition. The report of the U.N. Commission called for a transitory period between the end of the British Mandate and the full sovereignty for the two states to be. The Arab rejection of the idea of partition could bring a situation in which the Yishuv (The Jewish population in the Land of Israel) must create tools of governing for a protracted transitory period. It was feared that a state of political instability will prevail that will make it difficult to find appropriate solutions on the subject of currency.

Another detailed aide-memoire was compiled in the institute of the economic research by Dr. A. Bromberger on February 15 1948, and submitted to Mr. Y. Kedar, of the Jewish Agency in Tel Aviv.

In this aide-memoire, titled "Plan for Currency in the Jewish State", four theoretical alternatives were put down:

- a) Adaptation of a legal tender currency of another country, i.e. taking decision to fix the U.S. dollar as the lawful currency in the Jewish State.
- b) Issue of currency in the Jewish State through the proposed council of the combined economy of the Arab and Jewish States.
- c) Issue of currency by the Jewish State or by the Jewish Agency for the Jewish State.
- d) Issue of currency by municipalities and other authorities.

Alternative (a) is not practical and problematic. Alternative (d) could bring chaos to the future state. Between alternative (b) and (c) there is no real difference.

The inception of the united economic council did not seem imminent under the circumstances. That is why it was suggested that the Jewish Agency should prepare the currency and keep it in reserve for use in circulation if the economic unison is not established. When this currency is put into circulation, it should be considered as a permanent one and not transitory in order to fortify public confidence. This currency will be backed partly by gold and partly by dollars.

In this aide-memoire Dr. Bromberger detailed the format of the currency: The unit is to be called 'Shekel' (Dr. Bromberger noted that this definition is accidental and the final name of the currency is a matter for historians and politicians). The 'Shekel' is divided into 100 piasters, and each piaster consists of 10 mils. The highest denomination is 10 shekels. No higher denomination is recommended in order to evade forgery. The banknotes will be 10 shekels, 5 shekels, 1 shekel, 1/2 shekel, 1/4 shekel and

10 piasters. The colours and the sizes of the banknotes will be different, the largest 10 shekels and the smallest 10 piasters. The face value of the coins will be one mil, 2 mil, 5 mil, 10 mil and 20 mil.

The aide-memoire did not specify design or printing methods. It describes the ways of distribution among the banks until the day of introduction into circulation. More emphasis was given to the correlation between the proposed currency and the mandate one, and the way the exchange is to be made. Dr. Bromberger suggested not to exchange the Mandate banknotes with the new ones before reaching an agreement with Britain in this connection.

Managing the currency system is to be entrusted to the central bank or to a special council appointed by the Jewish Agency if such a bank is not yet to be founded. This Council is to be formed by the representatives responsible for the printing of banknotes and their distribution, subject to the restrictions of exchange to foreign currency, and in promulgating the regulations concerning this operation.

The practical preparations as brought up in the aide-memoire may be summarized as follows: 1) Creating a currency plan; 2) Decision-making to adopting this plan; 3) Printing the banknotes as planned; 4) Detailed operative instructions of distribution including enacting laws and regulations.

Due to the heavy work involved in putting into effect of such a plan, and considering the fact that all must be ready by May 1948, it was mandatory to act immediately and urgently.

The uncertainty obscuring the political developments continued, and meanwhile new and various ideas popped up. The adoption of the U.S. Dollar as legal tender was again discussed (as previously suggested by Mr. Bromberger in his aide-memoire, para. a). But the question of fixing the exchange rate between the dollar and the Palestine Pound was difficult to unravel. Another suggestion was to issue a new currency against the dollar reserves of the Jewish Agency. Yet, no final decision about the modality of the monetary system has been formulated even when the end of the British mandate drew close.

The only practical efforts in this field were exerted by Mr. S. Hofien, the Chairman of the Board of the Anglo-Palestine Bank. In talks he had already in September 1947 with a member of the Board of Anglo-Palestine Bank in London, Mr. Leo Istorick and with the Councilor to the Bank of England, Mr. R.N. Kershaw, he understood that the British will not leave any legal apparatus in Palestine after they withdraw. The Currency Board will no more supply Palestine Banknotes. This raised the anxiety that there could be a shortage in banknotes in the area destined for

the Jewish State. Mr. Kershaw's suggestion was that Jews and Arabs reach agreement on the formation and operation of a new Currency Board, a suggestion that seemed unreal in the circumstances then prevailing.

A more appropriate idea was broached by Sir Jeremy Reizman, Deputy Director of the Board of Lloyd's Bank. This propounded that the issue of banknotes be entrusted to a respected banking institution, such as the Anglo-Palestine Bank, and not to the Jewish Agency because in a transitory period it will not have the capacity of a Government that possesses fiscal authority. Yet, putting into practice of this idea entailed preparing a big stock of banknotes as this will be the only legal tender in the transitory period.

The Board of Directors of Anglo-Palestine Bank, in the discussions held in the second half of October 1947, saw in the idea that the Bank issue banknotes as the better one. Subsequently, practical steps undertaken included the formation of a special issue Department, which will have the sole authority of issuing banknotes, and moreover, the people could exchange the Anglo-Palestine Pounds with the new ones within a definite time-table. Despite the temporary nature of the plan, which was intended to solve the problems of an emergency period after the withdrawal of the British, it was convenient to the Yishuv leaders to lodge the problems of the currency in the hands of the Anglo-Palestine Bank.

Mr. Hofien tried to probe the intentions of the British and get advice from foreign experts, while visiting London in December 1947. That was after the U.N. Nov. 29, 1947 resolution on the establishment of the two states in Palestine within six months. It appeared that the British Government was ready to cooperate in the transition of Government in Palestine, contrary to what was understood from previous talks with British experts and Government officials. Because of this, Hofien presumed that there will be no need for intermediate monetary measures for the transitory period. This came to entirely suit his own conclusions.

On 12.12.47 he wrote from London to Mr. Barth, the Director General of the Anglo-Palestine Bank: "My friends believe that I am slow and stone-hearted as regards things concerning currency. In my opinion imagination, invention, energy, vision and other qualities are dangerous in this domain. Doing nothing is in most cases a good policy as that of doing something!" On January 3, 1948 Hofien sailed on the "Queen Elizabeth" to the U.S. in order to plan, prepare and print the currency that eventually would serve as the legal tender of the new Jewish State.

(For details about the first Banknotes of Israel see my article in "The Shekel", May-June 1995, pp. 8-11).

Herodian Palace

Herod, a Jew of Edomite origin, reigned as King, under Roman patronage, for 33 years from 37 B.C.E. until 4 B.C.. He was known as "The Builder King". Some of the building projects attributed to him are the Temple in Jerusalem, the port-city of Caesarea and fortresses such as Masada and Cypros.

Herodion is the only palace which immortalizes Herod's name. It commemorates the King's decisive battle there against the last Hasmonean King. In that battle, Herod, though showing great courage, almost perished in combat. Herodion is at the edge of the Judean Desert, east of Bethlehem and somewhat south of Jerusalem. Unique for its size and lavishness, it is the third largest palace to be discovered in the entire Roman world.

True to his legendary paranoia, Herod built a lavish and heavily fortified palace today known as the Herodian. He spared no effort. He skimmed on no luxury. He shunned no expense. But why at the edge of the Judean Desert?

The answer is to be found in Herod's flight from Jerusalem in 37 BCE, after he had served as governor. His rule was challenged, and he was attacked as he retreated. Miraculously, from his point of view, his life was saved in a military victory over his foes. Three years later, after forging new alliances in Rome, he returned to Jerusalem as king, and ordered that a palace be built on the site of his previous victory. Construction was started in 23 BCE and completed three years later.

Workers artificially added height to a low hill, and built the Herodian which served Herod as summer palace, fortress and monument until he died in 4 B.C.E. Round architecture pleased the capricious king's fancy, so the basic building and its four watchtowers were round. The reception area was large, but it was overshadowed by the bath house, which offered cold, lukewarm, and hot pools, with water stored in vast cisterns and heated by a steam system underneath the floor. Water was scarce at the edge of the desert, but that was of no consequence to Herod. Nor were these ordinary baths at a time when bathing for common folk was a rare privilege. The bath area was a center of lounging and relaxation, where one could divert attention from serious matters for hours.

The commanding height of the edifice made it virtually impregnable. Herod's son, Archelaus, inherited the Herodian, which he kept until 6 C.E., when he was banished by the Romans.

The second period in the Herodian's history began in 66 C.E., when Jews rebelling against the Romans took over the site. There they turned the

reception area into a synagogue, and added a mikvah to the premises. After the destruction of Bayis Sheni and the fall of Yerushalayim, the rebelling Zealots used the Herodian as one of the three primary places of refuge from the pursuing rulers in addition to Massada and Michvar. But the Herodian also fell after strong attacks by the Roman army.

During the Bar Kochva revolt the Herodian served as a command center and starting point for sneak attack operations against the Romans. An extensive tunneling system from the top of the mountain was dug by Jewish forces, who would use hidden exits to initiate actions against the Romans.

After the Bar Kochva rebellion was defeated, the building went unused and collected dirt over the centuries. The building was well-known from descriptions in Josephus. In 1962 and again in 1967 archeologists began excavations under Jordanian direction. It was only after the Israeli excavations that started in 1972 and progressed for several years that the previously unknown Bar Kochva tunnels were discovered.

In 1983, the Israel Government issued a series of coins "Sites in the Holyland." One of the sites commemorated is the Herodion Palace. The reverse side shows the Herodion as seen from an aerial photograph showing the Judean Hills with the sun overhead. The coin was struck uniquely with twelve sides instead of the usual round type. The denominations are ½, and 1 struck in silver and 5 I.S. struck in gold. The coins were minted in Munich, Germany.



Inside the walls at Herodian



TIMNA : VALLEY OF THE ANCIENT COPPER MINES

The Timna Valley is located in the southwestern Arava, some 30 km. north of the Gulf of Eilat. It is a semi-circular, erosional formation of some 70 sq. km., opening in the east towards the Arava; on the north, west and south it is surrounded by cliffs, about 300 m. high. In the lower parts of these cliffs and on the slopes in front of them, copper-rich nodules (up to 55% copper) mainly of malachite and chalcocite, were mined in ancient times.

Ever since man discovered, in the 6th millennium BCE, how to turn a piece of rock into malleable metal, copper has been mined and smelted in the Timna Valley even in modern times, by the Israeli Timna Mining Company, which is no longer in production. Extensive remains of human activity during early periods are still visible in the rugged hills. There is evidence of copper mining in shafts and galleries and copper smelting in furnaces of various types, and there are remains of camps and several cult sites, including an Egyptian mining sanctuary.

The existence of the remains of copper production at Timna was known from surveys conducted at the end of last century, but scientific attention and public interest was aroused when in the 1930s Nelson Glueck attributed the copper mining at Timna to King Solomon (10th century BCE) and named the site "King Solomons Mines"; this theory has not been verified by subsequent field work.

Surveys and excavations in the Timna Valley were conducted between 1959 and 1990. From the surprising findings it is now possible to reconstruct the long and complex history of copper production there, from the Late Neolithic period to the Middle Ages. Mining activities in the Timna Valley reached a peak during the reign of the Pharaohs of the 14th to 12th centuries BCE, when Egyptian mining expeditions, in collaboration with Midianites and local Amalekites, turned the Timna Valley into a large-scale copper industry.

After an initial phase of surface collection of ore nodules in prehistoric times, the early miners followed outcropping ore veins underground. These earliest shafts, hammered into the rock with large and clumsy stone tools, were irregular big holes from which galleries spread in all directions, following the ore. The Egyptian miners who came later used metal chisels and hoes and excavated very regular, tubular shafts, with footholds in the walls for moving down, and up, the shafts. Some of these

shafts penetrated to a depth of 300 feet and more, before reaching the copper-rich sandstone formation. From the shafts, narrow galleries followed the ore occurrence, widening into underground cavities where large bodies of ore nodules had to be mined out.

As the complex network of galleries grew, heavy loads of ore had to be dragged along the narrow galleries, to be hauled to the surface. These sophisticated multi-leveled shaft-and-gallery mines, with proper underground ventilation, are the earliest systematic mines of this kind discovered to date.

Mining was abandoned when the concentration of ore nodules declined. The abandoned shafts and galleries were either intentionally filled with mining waste, or gradually filled up with wind and water carried sand. Evidence of their existence is visible today in saucer-like "plates" thousands of them on the slopes below the Timna Cliffs.

In the Negev, the boiling days and freezing nights have been considered by the experts as a completely hopeless, empty land. But in this impossible land is buried Israel's greatest source *of* mineral wealth. The Negev was surveyed for minerals and chemicals and in 1950, the Israeli government and private firms organized exploring expeditions; each a pioneer venture into unknown and dangerous territory, The Bedouin nomads avoided the wild desolate Aravah canyon on the eastern Negev border, but it was here that the nearby Timna copper mines were developed in the ancient mines of King Solomon.

In 1959, the first copper was mined at Timna and this medal was issued as a presentation piece, serially numbered on the reverse and packaged in a beautiful olive-wood case. It is not known how many medals were presented or to whom.





BUFFET DE ZEITOUN TOKEN

By Ady Bar-Tov



A friend sold me a token which he could not identify. The only details he knew about were the name and address of the dealer who sold it to him. The location of the transaction was not far from Haifa. The thing which caught my eye when I first looked at it was the similarity to the 20 Para token of the Templers, which was issued before 1918.

Around the rim, on top of the token's obverse appeared the inscription: "BUFFET DE ZEITOUN". At the bottom was the abbreviation of the denomination: "MILL.". In the center was the value the numeral "5". On the reverse was also the numeral "5" surrounded by a circle. The token is 22 mm. in diameter, made of brass and weighs 2.6 grm. Now the investigation begins to identify the token.

At first I had to find out the country where the token was in use, because if it would not be in Palestine, it would not be in my interest to continue. A short look in a catalog showed that the three countries which were using the Mil as a denomination to its coins were Sudan, Tunis and Egypt. I had to be careful about the abbreviation: The first two, wrote it as Mil and did not need any abbreviation. Also they started to use this designation only after the fifties. The remained country was Egypt, and the full name of the denomination was Milliemes, a long name that had to be shortened.

The next step was to assign the token to Palestine. We know that the British currency of occupied Egypt issued between the years 1916-1920 was a legitimate money in Palestine between the years 1918-1927. It was easy to show that the financial value was also the same. After the entrance of the British to Palestine, two monetary systems ran at the same time in the market: the Ottoman and the British. The Ottoman and the British-Egyptian Piastres had the same value.

1 Ottoman Piaster = 40 Para, 1/2 Piaster = 20 Para

1 British-Egyptian Piaster = 10 Milliemes 1/2 Piaster = 5 Milliemes
therefore: 20 Para = 5 Milliemes

Also if we look at the comparison table we can see that the Templers' token of 20 Para was almost the same size as our 5 MILL. Token. The last part of the investigation, and the most interesting one was to find out if Buffet De Zeitoun did exist at all and where?

I started with Haifa Municipality which did not retain any records about privately owned business' in town at the first years of the century. I could not get any information from Jews because it was then extremely dangerous for them to come to downtown Haifa in those days. So I started calling by phone the old men of the Arabic families that carried the family name Zeitoun.

Here I was more successful and gathered some information. Going from house to house along the shore of downtown Haifa, I found a very nice old Latin Christian Arab, aged 76, by the name of Jamil Kurzum called Abu Andree, who remembered the buffet since he was a child and knew the whole story about the buffet and about its owners. He took me to the place where the building of Buffet De Zeitoun stands today and even arranged a meeting with some close relatives of the founder Nagib Zeitoun, in the Arabic village Shfar'am.

The buffet was founded about 1920 at the corner of the #96 Kings St. and #1 Banks St. in Haifa. The name of the founder and the first owner of the establishment was Nagib Eben Yusef of the Christian Catholic Zeitoun family, today in Shfar'am, a large Arabic village not far from Haifa.

The officers and the soldiers of the British army whose camps were located along the shore of the Mediterranean sea, at the foot of Mount Carmel, patronized the buffet. Many may remember the famous coffee shop and lodge of J. Pross, the German Templer, which was located about half a mile from Buffet De Zeitoun and provided the same services, but on a higher level, to the British soldiers when they went "after duty" to spend their money on food, drinks, playing cards and girls.

During the Independence war of Israel, Nagib Zeitoun sold his buffet to Gorge Jabour, a rich Arab business man from Haifa, and immigrated with his family to Lebanon. The buffet was located in downtown Haifa, which was populated till that time by Arabs. After 1948, the new owner who had good relations with the Jewish authorities and population wanted to make the place attractive to the congregation of the German Jews who were at that time the majority of the midtown population. He changed the name of the buffet to "Wien Coffee Shop" to remind the Jews of the coffee shops of Austria.

The founder of the Buffet De Zeitoun issued the tokens with the denomination 5 Mills, according to the British-Egyptian monetary system, to solve a problem of a continuous shortage in official small money which started under the Ottoman regime and remained unsolved even after the end of the British rule. The mintage is unknown.

Four Sephardic Synagogues in the Old City of Jerusalem

The Ramban, who arrived to Jerusalem from Spain in 5027 (1267), revived the Jewish settlement there, organized the community, and established a synagogue "in a demolished house built with marble pillars and a beautiful dome". The structure of the Ramban synagogue, which is located in the heart of the Jewish Quarter, does not conform to the Ramban's description, and it may be assumed that it was built later on by Jews expelled from Spain. This synagogue was used by all sections of the Jerusalem community for hundreds of years.

In 5346 (1586), the synagogue was closed under the order of the Turkish governor of Jerusalem, and as a result, the Jerusalem community was broken up into various sub-communities. The Sepharadim set up their center in the place where, according to tradition, the academy belonging to the scholar ("tanna") Rabban Yohanan Ben Zakai, of the Second Temple period, was said to have been. The construction of the synagogues coincided with a significant growth in the Jewish population which followed the conquest of Eretz Yisrael in 1517 by the Ottomans, who permitted Jews who had been expelled from Spain to settle in the empire and to travel within the area under its control.

In the year 5595 (1835), the leaders of the community managed to overcome many obstacles, and obtained permission from the authorities for the renovation of the synagogues, which were unified into a single unit, and the combining of elements from different periods created a particularly unique and rich mix of designs. The synagogues are located three meters below street level, since the Ottoman authorities did not permit the house of prayer to be higher than the Moslem holy places. In addition, it is customary to explain this as carrying out the statement in the Psalms "*...from the depths I cried out to the Lord*".

The four synagogues which were combined and the educational and benevolent institutions associated with them were the core of the spiritual and social life of the Sephardi community which until the 1870's formed the majority of the Jewish population of Jerusalem and was the only community in Eretz Yisrael that was recognized by the Ottoman authorities.

During the war of Independence, the synagogues served as a hiding place for the non-combatant population of the Jewish Quarter, and after the fall of the Quarter, the defenders were taken from here to captivity in Jordan. The synagogues were seriously damaged: the buildings were burnt

and looted and turned into horse stables and sites. With the liberation of the Old City of Jerusalem, the first prayers which were conducted in the ruins of the synagogues took place in the presence of the late Rabbi Eliahu Pardess, the Chief Rabbi of Jerusalem.

Reconstruction commenced aided by the government of Israel, the Jerusalem Municipality, the Jerusalem Foundation Yad Avi Ha Yishuv, and other bodies. On Succot 5733 (1972) the synagogues were inaugurated on a national level, in a festive and emotional ceremony.

The Rabban Yochanan Ben Zakai Synagogue

Of the 4 synagogues, the Ben Zakai -whose entrance is located on Mishmeret Kehuna Street is the most impressive. It served as the center of the Sephardic community and to this day the Chief Sephardic Rabbi, the Rishon LeZion, ceremoniously assumes his office here. The Ben-Zakai is named after the Second Temple sage Rabban Yochanan Ben Zakai as legend deems this spot as the location of his Beit Midrash, study hall. There are daily services.

Eliyahu HaNavi Synagogue

This synagogue is named for a surprise visit of the Prophet Elijah. Many years ago the Jewish community in the area had so dwindled that there were no longer 10 men for the completion of a minyan. On Yom Kippur a 10th man mysteriously showed up and completed the quorum. After the fast the visitor entered an adjoining room to complete his prayers and vanished. The community realized that the 10th man was none other than Elijah the Prophet and the synagogue was named after him. The ark was donated by the community of Livorno, Italy after their main synagogue was destroyed during WWII. The entrance to the building is from Beit El street tucked into a little nook beneath the home of Rabbi & Mrs. Getz, the former Rabbi of the Kotel. There is a minyan here every Shabbat and on holidays.

The Middle Synagogue

This synagogue was created in the 18th century as a result of the growth of the Sephardic community which outgrew the premises of the Ben Zakai. It only became known as the Middle Synagogue, its original name was Kahal Zion, when the Istanbuli synagogue was built and sandwiched it between the Ben Zakai. This building is no longer used for

services although it was renovated in '67, but it houses an ark from Piedmont, Italy.

The Istanbul Synagogue

As its name attests, this synagogue was built by immigrants from Istanbul in the 18th century. It too houses a 17th century ark from a community in Italy. The bimah was brought over from a synagogue in Pesaro, Italy. The entrance is also through Beit- El street at the juncture with Gal-Ed street. Services are held once a month on the Shabbat of Rosh Chodesh, the new month.

The "PRAISE THE LORD, O JERUSALEM" Official Medal honoring the four Sephardi Synagogues in the Old City of Jerusalem was recently issued by the Israel Government Coins and Medals Corp. Four historic Sephardi Synagogues -the Rabbi Johanan Ben-Zakai, Eliahu Hanavi (Elijah \ the Prophet), the Istanbul, and the Emtzai (Middle) Synagogue were restored according to their original form and special atmosphere, The front of the medal shows the Holy Ark of the Ben-Zakai synagogue and a seated figure representing the great Tanna (Teacher of the Mishna). Inscribed around the rim is the phrase "Praise the Lord O Jerusalem", from the Book of Psalms. On the reverse appear decorative motifs from the other three synagogues.



A David Salomons Badge

David Salomons was the first Jew to be elected as sheriff, magistrate, alderman, member of Parliament, and Lord Mayor of London. He was born Nov. 22, 1797, in London; died there July 18, 1873. He was the second son of Levi Salomons, one of the chief Jewish merchants of London at the end of the eighteenth century. Solomons was educated at London and Tottenham and became one of the founders of the London and Westminster Bank in 1832. He became an under-writer in 1834 and was thus brought into personal association with the higher financial ranks of the metropolis. He was determined to seek the suffrages of his fellow citizens.

Salomons' claim to distinction rests on the courageous efforts he made to obtain the removal of Jewish disabilities. Having been admitted in 1831 by the Coopers' Company as a freeman and liveryman of the City of London, in 1835 he became the first Jewish sheriff of London and Middlesex; and a special act of Parliament was passed to set at rest any doubts which might exist as to the legality of the election. He was the first Jew to be appointed magistrate for Kent (1838) and high sheriff of that county (1839-40) without being obliged to subscribe to the usual declaration, "on the true faith of a Christian."

In 1835 he was elected alderman of Aldgate ward, in 1844 of Portsoken ward, and in 1847 of Cordwainer's ward, but was not admitted till the last-mentioned year. The former elections, however, had to be set aside owing to Salomons' refusal to subscribe to the regular oath. Sir Robert Peel, recognizing the hardship under which the Jews suffered, then introduced a bill in Parliament securing municipal privileges to his Jewish fellow subjects. In due course Salomons became the first Jewish lord mayor of London (1855). His mayoralty was a series of triumphs as his career at the Mansion House being one of exceptional brilliancy and popularity. He received the King of Sardinia at the Guildhall, and during his mayoralty the inscription on the London monument attributing the Great Fire of 1666 to the Roman Catholics was removed.

Salomons then became a candidate for Parliament and was elected to represent Greenwich in 1847. He declined to take the oath "on the true faith of a Christian," a proceeding which drew the attention of the whole country to the question of Jewish disabilities. Taking his seat in the House, he was ordered to withdraw after having been heard in defense of his unprecedented action, and was subsequently fined £500 for illegally voting. The Greenwich constituency which he represented, however, reelected him again and again. It was not until the alteration of the Parliamentary oath in

1858, after many futile attempts, that he was enabled to take his seat without further demur in 1859, one year after Baron Lionel de Rothschild had taken his oath and his seat as M. P. for the city of London. After the amendments to the oath brought about the bill of 1858, he sat in parliament from 1859 until his death. His particular interests were social problems and Jewish welfare.

On the rebuilding of the House of Commons. Salomons obtained possession of the actual seat which he had striven so valiantly to obtain and placed it in his country house as an heirloom. On Oct. 26, 1869, he was made a baronet of the United Kingdom with special remainder, in default of male issue, to his nephew David Lionel Salomons, who accordingly succeeded him.

Sir David Salomons was president of the Board of Deputies, of the Society of Hebrew Literature, of the Westminster Jews' Free School, and of the Jews' Hospital. He exerted himself in Parliament on behalf of the Jews in Gibraltar and Damascus, and sought to alleviate the condition of the Jewish working classes with reference to those provisions of the factory acts relating to Sunday labor.

He was twice married, but died without children. By his will he left a legacy of £1,000 to the-Guildhall Library, which was applied in part to augmenting the collection of Jewish works presented by his brother Philip, and in part to the purchase of books on commerce and art. Sir David was the author of: "A Defense of Joint-Stock Banks," 1837; "The Monetary Difficulties of America," 1837; "An Account of the Persecution of the Jews at Damascus," 1840; "Reflections on the Recent Pressure on the Money Market," 1840; "

In 1836 a mayor's badge was presented to David Salomons. The badge is inscribed "Presented by the right Honorable W.T. Copeland M.P. (member of parliament) Lord Mayor to John Lainson Esq and D. Salomons Esq. Sheriff 1835-1836." The item is unique.



Jewish History in Dresden

Dresden is the capital of Saxony, Germany. A Jewish community existed there in the early 14th century. Dresden Jews are mentioned in official documents in 1368, with regard to special taxes imposed upon them, amounting to 1,000 gulden every other year. In 1425 Duke Frederick reduced these to 875 gulden, with the stipulation that the sum should be paid in gold of good quality and of a certain weight.

Accused, in 1430 or 1432, of favoring the Hussites, the Jews were banished from Dresden, and their synagogue, situated in the place which still bears the name "*Judenhof*," was transformed into a distillery. The banishment, however, seems not to have been general, as exceptions were made in favor of those Jews whose services to the city were recognized. Thus in 1448 the princes Ernst and Albrecht granted to a Jewish physician named Baruk, with his two sons Meir and Moses, the privilege of settling in Dresden on the condition that he should attend all the patients committed to his care by the princes. For this service he was to receive yearly thirty bushels of corn, one cask of wine, and a cow.

In 1700 the court factors of August II., Berends Lehman and Jonas Meyer, who had previously lived at Hamburg, settled in Dresden. They were soon followed by many other Jews, whom they took under their protection. During the following twenty-five years the number of Jews living at Dresden must have greatly increased for in 1725 the government, which endeavored to enforce the decree of banishment, thought it necessary to issue an order forbidding to those Jews who did not belong to the households of the court factors the right to sojourn in Dresden, except while fairs were being held. Ten years later the Christian merchants of Dresden lodged with the government a complaint against Jewish competition.

In 1746 new regulations were issued, rendering residence in the city unbearable to those Jews who by special permission had settled there. They were not allowed to build a synagogue, but had to meet privately and to preserve the strictest silence. A heavy poll-tax was imposed, which was further increased in 1749. Still the community gradually increased, and at length the absence of a Jewish cemetery was keenly felt. After many negotiations the Jews obtained from the government a plot of ground in Neustadt for the sum of 1,000 thalers, paying 5 thalers for each interment. The first to be buried in the cemetery was the widow of Isaac Meyer, bullion contractor to the mint.

The government continued to hamper the development of the community. New laws were enacted in 1772, restricting still further the right of settlement in Dresden. No Jew was allowed to reside in the city without special permission. In order that no unprivileged Jew might be clandestinely harbored, each Jewish family was subjected to a monthly police visitation. The poll-tax was increased; every adult male being assessed 70 thalers annually, in addition to a tax upon his wife and children. The price of a permit for a Jewish marriage was 40 thalers. Every means of gaining a livelihood was barred to the Jews, with the exception of money-lending and of rag-dealing in the *Judenhof*. Many were thus unable to pay their taxes, and in 1777 several hundreds would have been banished but for the intervention of Moses Mendelssohn.

Still, in spite of all these restrictions, at the end of the eighteenth century there were about 900 Jews in Dresden. In 1820 Dr. Bernhard Beer became very active in promoting both the spiritual and material welfare of the community. He was the founder of the "Mendelssohn-Verein" for the advancement for crafts, art, and science among Jewish youth (1829). As communal leader for 30 years, Beer was active in efforts for improvement of the civil status of the Jews in Dresden and the rest of Saxony. The community obtained in 1837 permission to build a synagogue, which was inaugurated in 1840.

The political situation of the Dresden Jews remained precarious. Some trades and handicrafts were opened to them by the decree of 1838, but their disabilities were still very numerous, and the repeated petitions of the community and the intervention on their behalf of some Christian notables were of little avail. The government of Saxony remained deaf to all solicitations, despite examples of more favorable treatment of the Jews shown by neighboring countries. It was not till 1868 that the Dresden Jews, after a long and persistent struggle, secured all the rights of citizenship. In 1901 the Jewish population of Dresden aggregated 2,547. The community had ten charitable institutions, most of which date from the end of the eighteenth century and it also has a large number of private foundations.

A number of Jews from East Europe settled in Dresden after World War I. A prosperous and well-endowed community, it owned a valuable library, and maintained numerous social and charitable organizations. A group of Orthodox Jews seceded and founded the "Shomerei ha-Dat" congregations.

On Kristallnacht, in 1938, that night, as happened all over Germany, the synagogue, which had been built in 1837, was torched. The two Stars of David that hung from the building fell, as did the whole structure. The

PROFILE OF AN AUTHOR/RESEARCHER

Anthony Pamm was born in Cape Town, South Africa in 1951 where he grew up during the Apartheid-era in which he and his family often suffered severe disadvantages. He has lived in and traveled to a number of countries and looks at life in an international perspective. Anthony has traveled to Israel many times and has been a Kibbutz volunteer and an Oleh Chadash in Jerusalem. One of his most honored achievements while in Israel was serving as a Committee Member of the Associates of the Ben Gurion University of the Negev where he attended numerous Board of Governors meetings in Beersheva. In commercial as well as public life, Anthony has been a Chartered Accountant as well as an advisor and consultant in a number of diverse areas following his qualifying as B. Com. CTA. Anthony has been a long time A.I.N.A. member and supporter.

One of Anthony's greatest and personal achievements is becoming well known internationally as an author and researcher in the fields of honors and awards. His publications include over 30 journal articles and the major standard reference book *"Honours and Rewards in the British Empire and Commonwealth"* (1,657 pages in two volumes published by Scalar Press in 1995). These books are probably the most comprehensive work that has ever been published on this subject and includes an in-depth chapter on Palestine during the British Mandate period. He hopes to someday publish his research on Jewish and Israeli honors and awards where his extensive information compiled to date covers various Diaspora countries, the Palestine Mandate period and the State of Israel.

One of Anthony's major pieces of work in progress is his manuscript on the Bene Israel of India and their services in the Bombay Army during the period of 1750-1918. This publication was published and distributed gratis by Anthony in the early 1990's to a number of libraries and institutions worldwide so as to preserve his research and to make it available to the public. Anthony has written and published privately many writings and reviews of his late father Matthew Pamm, who was a film, dance and theater critic for the Cape Times newspaper during the 1940's. He has also written and had published privately, a tract on the subject of Man's obligations towards non-human life forms and the natural environment according to the Old Testament. This topic is very relevant in today's world of climate change and mass eradication of various species. This particular piece of work earned Anthony a nomination by the Waverly Council for the Westfield/Waverly Library Award for Literature in 2004.

Written by Donna Sims

CLUB BULLETIN

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INS / ICC OF LOS ANGELES - This group has been studying for the last several meetings, how to use the internet to find and buy just about anything numismatic and various items for other types of collections as well. Although I have never done this myself, this is how many of our members acquire items for their collections whether it be something brand new or something very old and hard to find. It is most interesting to learn that these items purchased can come from just about anywhere in the world. One of our members has quite an extensive collection of rare books purchased almost entirely on the internet and another member has acquired many items for his various collections almost entirely from the internet.

From an AINA Member: Alan Doberman, the current NY chapter president of the Society of Israel Philatelists, has extended an open invitation to any former INSNY members who would like to attend one of their meetings which are held the third Tuesday in a local Synagogue located in Riverdale at 3115 Clear Avenue. Alan can be reached for further information at alandobey@yahoo.com or at (845) 354-9098.

COMMENTS FROM DJS: I would like to say thank you to all who have sent such great comments about my "Profile" series and I would like to say thank you to those who have been featured thus far. The ANA convention is just around the corner and I hope many of you will be there to attend all of the A.I.N.A. functions..Be well , be happy.....

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Although *Coins* magazine turns fifty in 2005, there's one more '5' not reflected in the headline: the five names *Coins* had during its early years.

From the contest-inflection birth name in 1955, *You Name It* (and there *really* was a contest to find a name), it was called the *Flying Eaglet*, *Coin News* and *Coin Press*, until, finally, the permanent moniker *Coins* was bestowed on it after it arrived in Iola, WI in 1962.

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Design: **Gideon Keich**



Coin Specifications

No.	Cat. No.	Metal and Finish	Face Value	Mint Mark	Diameter (mm)	Weight (g)	Maximum Mintage
1	31626300	Gold/917 22k, Proof	10 NIS	"ר" (Mem)	30.0	16.96	555
2	21626380	Silver/925 Proof	2 NIS	"ר" (Mem)	38.7	28.80	2,800
3	21626300	Silver/925 Proof-like	1 NIS	Star of David	30.0	14.40	2,800
4	71626331	Set of the 3 above coins					
5	71626222	Set of the 2 silver coins					

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